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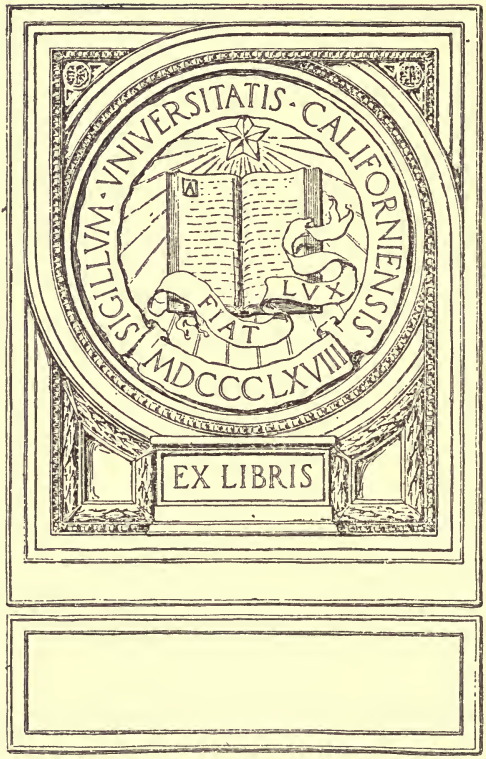

Thoughts on the French Revolution.

A

SERMON,

DELIVERED

NOVEMBER 20, 1794:

BEING

THE DAY OF

ANNUAL THANKSGIVING.

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☞ THE Author of the Sermon begs his friends who solicited its publication, to excuse his delay: indisposition of body, and several other circumstances prevented his transcribing it sooner for the press.

A

SERMON.

MATTHEW xxiv. 6, 7, 8.

And ye ſhall hear of wars and rumours of wars: ſee that ye be not troubled: for all theſe things muſt come to paſs, but the end is not yet.

For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places.

All theſe are the beginning of ſorrows.

IT may be thought by ſome, that this paſſage is inapplicable to the preſent occaſion. But, my brethren, we live in an age when it is ſtrikingly exemplified. To endeavour to trace effects to their cauſes, and to account for the ſolemn ſtate of things in the European world, its influence and iſſue, will be no improper employment for this day; becauſe it will naturally bring into view abundant reaſons of thankſgiving to God, who guides the affairs of empire.

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The text is found in our bleſſed Lord's converſation with his diſciples, who, ſtruck with the magnificence of Solomon's temple, invited his attention to it: to whom he ſaid, *See ye not all theſe things? Verily I ſay unto you, There ſhall not be left one ſtone upon another, that ſhall not be thrown down.* This ſolemn declaration of an event ſo contrary to their expectations, excited a deſire in them to be informed when it ſhould happen. *Tell us*, ſay they, *when ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world? And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you. For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many. And ye ſhall hear of wars and rumours of wars: ſee that ye be not troubled: for all theſe things muſt come to paſs, but the end is not yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places. All theſe are the beginning of ſorrows.*

The text is a prediction of events, that were to befal the *Jewiſh* nation in the firſt inſtance; and may be divided into theſe two inquiries:

I. On what does Chriſt found this declaration, *Ye ſhall hear of wars and rumours of wars?*

II. What does he mean by this ſaying, *See that ye be not troubled?*—

I. On

I. On what does Chriſt found this declaration, *Ye ſhall hear of wars and rumours of wars?*

It is founded on his *foreknowledge*. *In him dwelt all the fulneſs of the Godhead bodily:* hence he *thought it no robbery to be equal with God.* As ſuch, at one glance he foreſaw all thoſe events, that would take place from the beginning to the end of time. In the conciſe but expreſſive language of inſpiration it is ſaid, *He ſees the end from the beginning.*

Peter aſcribes omniſcience to Chriſt: *Lord*, ſaid he, *thou knoweſt all things; thou knoweſt that I love thee.* His heart, by this confeſſion, lay open to the Son of God. If his, then the heart of every other man. To know the heart is a divine prerogative.

Jeſus Chriſt, who was in the boſom of the Father from eternity, and poſſeſſed the ſame nature with him, perfectly underſtood the whole economy of Providence, conſequently thoſe events that would befal the *Jewiſh* people.

This prophecy was literally accompliſhed: for horrid wars preceded the deſtruction of the city Jeruſalem; which are mentioned by Joſephus. During the ſiege of the city by the Roman army, thouſands were ſlain. Several times did they groan under the dreadful calamities of civil war. Theſe, however, were but the beginning of ſorrows, compared with the evils that have befallen them ſince their diſperſion. In the proſpect of which our

bleſſed

bleſſed Lord thus laments; *O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your houſe is left unto you deſolate.*

This declaration was alſo founded on our Lord's knowledge of the *depravity of the human heart.* He knew what was in man, and needed not that any man ſhould teach him. *From within*, ſaid he, *out of the heart of man, proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.* Matt. xv. 19.

He alſo perfectly knew how that depravity would operate, or what events would ariſe out of it. Depravity in man is the fruitful ſource of evils in the world. *From whence come wars and fightings among you?* ſays James; *come they not hence even of your luſts, which war in your members?*

In the front of the degrading catalogue I place *ambition* as a principal; which involves pride and a ſpirit of revenge. An ambitious man is inſatiable in his deſires for honour and power; and generally artful and determined in his attempts to acquire them; and implacable in his reſentments in caſe of diſappointment. Ambition has ſlain its ten thouſands. In the ſmall, and in the great world, it hath done unſpeakable miſchiefs. Its influence is evident on individuals, in families, in religion and government.

Individuals

Individuals in general are anxious to excel; hence the competition we ſee among perſons of the ſame, as well as of different profeſſions. From this ſource ariſeth alſo a ſpirit of reſentment againſt thoſe, who treat them contrary to the opinion they have of their own merit. Hence come contentions and every evil work.

One perſon of this reſtleſs temper in a family, is capable of deſtroying all its happineſs by a haughty and overbearing conduct; and a readineſs to reſent every ſuppoſed neglect.

Ambition is too frequently apparent among men who profeſs a friendſhip for religion; yet religion enforces the neceſſity of the deepeſt humility. Even the immediate diſciples of Chriſt diſputed who ſhould be the greateſt. From this ſpirit, ſo contrary to the goſpel, have ariſen perſecutions and martyrdoms.

Had mankind in general, and Chriſtians in particular, been willing to allow to others the liberty they take, of thinking for themſelves, theſe horrid ſcenes would not have taken place. But they have ſtrangely and unreaſonably imagined, in many inſtances, that *they* only have this right. Hence the frequent attempts that have been made by the civil magiſtrate, in countries where Chriſtianity is eſtabliſhed by law, to check by force the growth of opinions contrary to his own.

In government it is perpetually at work, having full ſcope for its baneful influence. In this inſtance it has often appeared as a monſter with a thouſand heads.

Though a republican form of government, in the opinion of the preacher, is the beſt calculated to promote the freedom and happineſs of the people, there always will be found men of boundleſs ambition, who become heads of parties, and ſpare no pains to get into place. One circumſtance is ſufficient to be mentioned here, which all men muſt acknowledge, and that is, the competition there continually is, between them who are in, and them who are out of office. They who are in wiſh to keep in, and they who are out to get in: hence the conteſt that often happens, and the ungenerous attacks that are frequently made on perſonal characters, with a deſign of injuring them in the public opinion.

The beſt of men and meaſures are often treated with the greateſt ſeverity, in order to promote the deſigns of certain ambitious men. But while human nature remains in its preſent ſtate of imperfection, the great body of the people ſhould act with caution: their political ſalvation, under God, depends on themſelves. It has often happened, that the men who have made the higheſt pretenſions to patriotiſm, have been the moſt ambitious in heart.

In a monarchical government, where the ſupreme power is veſted in an individual under certain limitations, this vice will exert itſelf. The various expenſive appendages of royalty are food for an ambitious mind. The prince feels his importance, and is tenacious of his prerogative; and there always will be men enough, who

who ſurround his perſon, to flatter his pride and to oppreſs the people. The number of theſe ſycophants is eaſily increaſed by places and penſions; till finally the beſt form of government, in its principles or adminiſtration, becomes corrupt.

The people groan under the yoke, complain and remonſtrate without effect; for a venal majority are always ready to ſupport the meaſures of the prince. At length matters become deſperate; government is oppoſed by force of arms, many lives are loſt in the conflict, and a revolution takes place. Hence the revolution in England, headed by the Prince of Orange—Hence too the revolution in America, with an excellent band of patriots, and our immortal WASHINGTON at its head.

Permit me to declare, my brethren, that I bleſs God he ordered me into exiſtence at a period, which gave me an opportunity of obſerving the origin, progreſs and glorious iſſue of my country's conteſt with her oppreſſors. She is free, happy and independent. *Let the people praiſe thee, O Lord; let all the people praiſe thee!—The ſnare is broken, and we are eſcaped.—This is the Lord's doing, and is marvellous in our eyes.*

To return. What man can look into the preſent ſtate of Poland without a mixture of grief and indignation, while he beholds that unfortunate people deprived of their liberties, and their country divided between the Empreſs of Ruſſia and the King of Pruſſia? But they bravely

bravely ſtruggle: and every friend to the freedom of mankind will wiſh them ſucceſs.

If we look into France, whoſe preſent condition engages the attention of the world, we ſhall learn awful leſſons of pride, ambition and cruelty.

To inveſtigate the dealings of Providence toward that great nation, may tend to throw light on their preſent ſtate, and help us to aſcertain the reaſons why God contendeth with them.

The events that have taken place in France are very different in their nature. Some of them are pleaſing, others painful—Some we approve, others we condemn. We highly applaud the principles of the revolution, and the noble oppoſition of that nation to civil and eccleſiaſtical tyranny. But we are obliged to cenſure and lament their ſanguinary meaſures, their numerous executions, their rejection of religion, and the fluctuating ſtate of their politics.

Senſible and diſpaſſionate men will diſtinguiſh the good from the bad, and neither approve nor condemn in the groſs. Rather they will make up their judgment with that caution, which ariſeth from a conſideration of the diſtance at which they are from the ſcene of action, and the miſrepreſentations which commonly attend ſuch times of confuſion.

Perſons in every country, who are oppoſed to the French revolution, perpetually hold up to view their cruelty, irreligion and inſtability; and on the account of theſe condemn the whole.

But

But this conduct is very unreasonable, and creates a suspicion, that they are in heart unfriendly to the liberties of mankind. This is the counterpart of that conduct which we Americans experienced during the revolution in our own country.

In France, "the passions of men have been enraged," says one, "and, in the paroxysm of resentment, fear and despair, the best of causes, the cause of liberty, has been stained by the commission of crimes which afflict a great majority of their own nation, and all the genuine friends of liberty and justice through the world. None can contemplate them but with the keenest anguish, except those who are watching for occasions to slander all who resist oppressors."

"There is no nation existing which, first and last, has produced such a number of faithful witnesses against papal corruptions and tyrannies, as France. No people have so long a list of martyrs and confessors to shew, as the Protestants of that country; and there is no royal family in Europe which has shed, in the support of Popery, half the blood which the *Capets* have shed. They slew above a million of *Waldenses* and *Albigenses*, who bore testimony against the corruptions and usurpations of Rome.—Who set on foot, and headed the executioners of the massacre of *Bartholomew*, which lasted seven days, and in which, some say, near fifty thousand Protestants were murdered in Paris, and twenty thousand more in the provinces? The royal monsters of France. A massacre this, in which

which neither age nor ſex, nor even women with child, were ſpared; for the butchers had received orders to ſlaughter all, even babes at the breaſt, if they belonged to Proteſtants. The king himſelf ſtood at the windows of his palace, endeavouring to ſhoot thoſe who fled, and crying to their purſuers, *Kill 'em, kill 'em.* For this maſſacre public rejoicings were made at Rome, and in other Catholic countries. Unnumbered thouſands of Proteſtants were ſlain in the civil wars of France, for their attachment to their principles." *

It is impoſſible, in the time allowed for the preſent ſervice, to recount the horrid cruelties that were inflicted on the Proteſtants, upon the revocation of the edict of Nantz by *Louis* XIV. †

"He it was," ſays the ſame writer, "who gave the death-wound to the civil liberties of France, by taking from the parliaments all remaining power, and from France every ſhadow of freedom. Their ancient conſtitution had been long impairing. It was undermined by the crafty *Lewis* XI. and had been nearly ſwept away by the daring and ſanguinary councils of *Richelieu* under *Lewis* XIII. The aſſembly of the ſtates had been diſuſed ever ſince the beginning of this monarch's reign. The laſt time of its meeting was in the year 1614. But all civil liberty did not then expire. Its complete extinction was left for this tyrant, *Lewis*

* Mr. Bicheno's Signs of the Times.

† The reader may conſult Mr. Claude's Complaints of the Proteſtants on this ſubject.

Lewis XIV. From his days to the time of the revolution 1789, the people were ſtrangers to both civil and religious liberty. The ſame ſyſtem of oppreſſion was purſued, though not always to the ſame length; the ſame tyrannic laws continued in force, and were exerciſed whenever the king or his courtiers conceived it neceſſary for the promotion of their meaſures. The late baniſhments and impriſonments of the members of the parliament of Paris, for refuſing to regiſter thoſe loans (becauſe they thought them oppreſſive to the people) which the court demanded, are in every one's memory;" and may be thought to have haſtened the downfall of that unfortunate prince, *Lewis* XVI.

The *Baſtille*, that engine of horrors and miſery, which no language can fully deſcribe, continued during his reign; in which numbers of unhappy victims to deſpotiſm had been confined for years, and ſome of them died in their chains.

In all theſe baniſhments and murders of the tens of thouſands, who fell in the cauſe of civil and religious liberty in France, "what Proteſtant nation ever did any thing worth calling an exertion in their favour? Not one! When an opportunity offered for doing ſomething for them, at the peace of *Ryſwick* in 1697, and again in 1714, at which time four hundred were ſtill groaning on board the gallies, or periſhing in dungeons, there was not one ſtipulation in their favour! But the fall of this tyranny which inflicted theſe enormities, produces a

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ſhock which is felt from one end of the earth to the other." And European princes, in dreadful combination, fly to arms to reſtore the French monarchy, or puniſh the nation; and by interfering with their internal affairs, with which they had no right to meddle, have become acceſſary to many of the horrors that attend the revolution.

Whoſe heart does not bleed this day at the recollection of the miſeries, which the Proteſtants and people of France have ſuffered, for many centuries, under deſpotic and cruel princes, nobles and prieſts!

But, my hearers, there is a God who judgeth in the earth. Though he bear long with ſuch awful crimes, he will not bear always. He is now making inquiſition for blood. The following words of John the divine are applicable in this caſe; *Thou art righteous, O Lord—they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink, for they are worthy.* Rev. xvi. 5, 6. Amidſt the diſtreſſes of the ſcene, let us not however forget the providence of God. Not a ſparrow falls to the ground without his knowledge.

For many ages, Proteſtants have been praying for the downfall of Popery. JEHOVAH is now accompliſhing that great event, but with circumſtances that wound our feelings. Yet his language to us is, *Be ſtill and know that I am God—I will be exalted among the heathen: I will be exalted in the earth.* He is doing terrible things in righteouſneſs.

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The kingdom of France hath been for many centuries, a very important pillar of Popery. And her kings, nobles and prieſts have been impiouſly combined againſt the civil and religious liberties of the people. But their judgment hath come upon them as in one day. On them have the calamities of the times fallen with peculiar weight, even to their utter extirpation.

In Rev. xi. 13. we read, *And the ſame hour there was a great earthquake*; meaning great changes and convulſions among the people—*and the tenth part of the city fell.* That is, I ſuppoſe, a great proportion of the power and ſupport of the Papacy was loſt by her. *And in the earthquake were ſlain of men ſeven thouſand.* In the original it is, *ſeven thouſand names of men*; meaning all their dignified titles and orders of nobility. This has been literally accompliſhed in the revolution in France, by the demolition of titles and privileged orders. CITIZEN is their univerſal appellation, and LIBERTY and EQUALITY their national motto. They do not mean an equality of property, abilities or influence, but of rights: It is a political equality; and is well expreſſed in the bill of rights of this Commonwealth—"ALL MEN ARE BORN FREE AND EQUAL."

Remarkable are the words of *Peter Jurieu*, a French Proteſtant miniſter, written by him above an hundred years ago. He ſays, "The tenth part of the city which here fell, will at ſome future time appear to be the kingdom of France, where a revolution will take place about the

year 1785, and a ſeparation from the Papacy follow; when the names of monks and nuns, of Carmelites, Auguſtines, Dominicans, &c. ſhall periſh forever; and all theſe vain titles, and armorial bearings, which ſerve for ornament and pride, ſhall vaniſh; and brotherly love make all men equal. Not that there ſhall be no diſtinctions, for it is not a kingdom of anarchy, but government ſhall be without pride and inſolence, without tyranny and violence, and ſubjects ſhall obey their governors with an humble ſpirit. And all this cannot be brought about without confuſion and tumult. The popiſh empire cannot fall but it muſt cauſe blood and a mighty noiſe."

The following extracts from Dr. *Goodwin*'s expoſition of the Revelation, who wrote one hundred and fifty years ago, merit your attention—"The ſaints and churches of France, God has made a wonder to me in all his proceedings towards them, firſt and laſt; and there would ſeem ſome great and ſpecial honour reſerved for them yet at the laſt; for it is certain that the firſt light of the goſpel, by that firſt and ſecond angel's preaching in chap. xiv. (which laid the foundation of antichriſt's ruin) was out from among them, and they bore and underwent the great heat of perſecution, which was as great, if not greater than any ſince—And ſo as that kingdom had the firſt great ſtroke, ſo now it ſhould have the honour of having the laſt great ſtroke in the ruin of Rome."*

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* Part I. Chap. vii. Sect. 6.

In his 5th sect. on Rev. xi. he says, "By the earthquake here is meant a great concussion or shaking of states, politic or ecclesiastical. The effect of this earthquake and the fall of this tenth part of the city, is killing *seven thousand names of men.*" Now by men of name in scripture are meant men of title, office and dignity. As in *Corah*'s conspiracy, so here, a civil punishment falls upon these. For having killed the witnesses, themselves are to be killed (haply) by being bereft of their names and titles, which are to be rooted out forever, and condemned to perpetual forgetfulness."

Whether this prophecy in Rev. xi. 13. was designed by the Holy Ghost to set forth the present events in France or not, it appears from what precedes, to be capable of a very easy accommodation to them.

Several circumstances in the French revolution are really astonishing. That twenty-five millions of people, devout admirers of kings, and dupes to a crafty and avaricious priesthood, should *suddenly* reject both, was not to be expected according to the common course of things. That they should be able to maintain their ground against all their internal enemies, and a most formidable combination of the European powers, is surprising; and much more so that they should be victorious in almost every quarter. I pray God that they may know when and where to stop. That they should have passed at once from the greatest religious superstition, to a rejection of all religion, is a very

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ſtrange and ſerious event. How far this is the caſe of the great body of the people of France, we cannot determine, not having the neceſſary information. We rejoice however to find, according to the lateſt intelligence, that their leading men are returning to the principles of juſtice and moderation, and a profeſſed belief of natural religion. Every good man will moſt earneſtly pray, that they may ſoon embrace the whole goſpel of Chriſt.

Their new calendar has a natural tendency to aboliſh the Lord's day; a moſt important inſtitution of Chriſtianity. Yet I humbly conceive that this ſtrange circumſtance, however dark it may appear to us, will be overruled for good. Is it not reaſonable to ſuppoſe, that it will tend to obliterate from the minds of the people, eſpecially children and youth, every idea of ſaints days, feaſts and faſts, &c. which make a great part of the ſuperſtition of the Romiſh church? Succeeding generations will be without any knowledge of theſe follies of their anceſtors, unleſs their ancient calendar ſhould be preſerved. If ſo, it will help on the downfall of antichriſt.

If it ſhould be ſaid, that with the deſtruction of the Romiſh ſuperſtition, the people will be in danger of loſing the Lord's day, and its religious inſtitutions, I anſwer—The Bible, the ſource of a Chriſtian's knowledge, is carefully preſerved in France; and religious worſhip kept up on that ſacred day as uſual, by a number of churches of different denominations of Chriſtians. By

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whom Chriſtianity and its important inſtitutions will, no doubt, be preſerved. This was the caſe in their hotteſt days of perſecution, though in a private manner, and will doubtleſs be the caſe now, ſeeing every man has full liberty to worſhip God according to the dictates of his conſcience.*

II. Let us now inquire, what our Lord means by this ſaying, *See that ye be not troubled: for all theſe things muſt come to paſs, but the end is not yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places. All theſe are the beginning of ſorrows.*

Moſt certainly he who hath taught us, both by precept and example, to pity the diſtreſſed, and to leſſen as much as poſſible the miſeries of mankind, could not mean to teach his diſciples to be unaffected with the calamities, that, in a ſhort time, were to overwhelm the *Jewiſh* nation; nor us to be unconcerned at the diſtreſſes of our fellow-men.

Shall we hear of the horrors of war—of garments rolled in blood—of countries depopulated and laid waſte—of the thouſands who have been ſlaughtered during the preſent conteſt in Europe—of the miſeries that accompany famines, peſtilences and earthquakes—and not be troubled? It cannot be.

Perhaps

* That there are ſuch churches in France, which, amidſt all the confuſion of the times, maintain their principles and worſhip as uſual, I have authentic information.

Perhaps the meaning of Chriſt is, Be not diſcouraged, or through fear, hindered from the faithful diſcharge of your duty, in preaching the goſpel. Or, Be not troubled as though theſe dark and calamitous events were undirected. The government, as if he had ſaid, is on my ſhoulders; I do my pleaſure in the armies of heaven, and among the inhabitants of the earth. *Theſe things muſt come to paſs*, as puniſhments of *nations* for *national* crimes.

But the end is not yet—that is, the end of *Jewiſh* ſufferings. For greater calamities did come upon that people for their unbelief, and rejection of the Meſſiah; calamities which bid defiance to deſcription.

But the text is not to be confined to them; it has reſpect to the world in general, and emphatically deſcribes its preſent ſtate.

I paſs now to the concluſion of the diſcourſe.

We live, my brethren, in an intereſting period of time. God is doing wonders among the nations of the earth. He rolls on, in quick ſucceſſion, events that juſtly aſtoniſh us.

What the iſſue of theſe things will be, is the anxious inquiry of many worthy perſons; concerning which give me leave to hazard a *probable* conjecture.

The preſent war in Europe is a war of kings againſt the people, of *power* againſt *opinion*. Power muſt be ſupported by fleets and armies; theſe coſt immenſe ſums of money. Should

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the war continue long, all the resources of the nations engaged in it will be exhausted, and necessity force them to terms of accommodation. But opinion is easily propagated, and can never be conquered by power. It has already passed from America to France, and pervaded the millions of its inhabitants; who have risen in a mass to oppose those powers, that are at war against their opinion of the rights of men. In Poland it prevails, and is, beyond doubt, secretly spreading among different and distant nations. If so, the probability is, that the great majority of the people, at a favourable moment, will join in the general cause against oppressors, and not only France, but all mankind finally be free.

Should this be the case, religious liberty will not be forgotten. We see in France, even in their present condition, that every man is at liberty to worship God according to his conscience. Hence we conclude, or are willing to believe, that when mankind cease to be agitated by wars and oppression, they will be convinced that they cannot live and be happy without religion. Hence will arise a spirit of inquiry, and at least a readiness to encourage it as good for the state. At the same time good men, who love the cause of Christ, will use all their influence to check, by example and instruction, the progress of vice and infidelity, and to convert mankind to the truth as it is in Jesus.—But most of all do we expect this glorious event, from the full persuasion that the *cause is Christ's*;

Chriſt's; and that he will accompany the diſpenſation of the goſpel with his ſpecial influence, as he did in the firſt ages of Chriſtianity; when the difficulties it had to encounter, were greater than they will probably be at any future period.

Human nature is univerſally the ſame; men have conſciences. And when religious truths are propoſed to their conſideration, ſaid to be calculated to make them happy here, and hereafter, is it not probable they will liſten to them, and numbers of them be turned from darkneſs to light? Man is a rational and inquiſitive being; he wiſhes to be happy, but is taught by experience and facts, that this is not his reſt. He knows he muſt die, and cannot help being concerned about his future well-being. The goſpel then is excellently adapted to his condition as a ſinner, and a dying man, becauſe it brings life and immortality to light. This then is no conjecture, but a certain truth founded on the teſtimony of God, That the knowledge of the Lord ſhall ultimately cover the earth as the waters do the ſea. Even ſo, Lord Jeſus, come quickly.

Let us give glory to God, my brethren, that we enjoy this goſpel, and its various important inſtitutions; and ſtudy to improve them in a proper manner.

Let us bleſs the Lord this day for our happy condition as a people. While wars diſtract and depopulate Europe, and the wrath of man ſpreads deſolations far and wide, we have peace.

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At the same time we sincerely lament those circumstances that damp the joy of the day. The Indian war creates extreme distresses to the inhabitants of our frontiers. Even here the prospect brightens, in the late success of our arms. It is the wish of every benevolent man, that this victory may issue in peace with these sons of the wilderness; and that they and we may hereafter dwell together as brethren, on terms of reciprocal advantage.

The western insurrection gives us pain. How astonishing it is, that men should be so lost to all regard to themselves, to the government that protects them, and to the order and happiness of society, as to oppose, by an appeal to arms, a law which has been sanctioned by the majority of the people, or their representatives in Congress. This painful event hath, however, tended to display the energy of government and the excellency of our executive, in the methods that have been taken first to *conciliate*, and in case of failure, to *subdue* the insurgents: also the determined spirit of our fellow-citizens to support the laws of the Union.

Let us unite in giving glory to God for our Federal Government, which hath already raised the United States to wealth and eminence. The experiment hath realized the expectations of its warmest friends, and is calculated to silence gainsayers. Our prosperity as a people cannot be denied, notwithstanding the depredations that have been committed on our com-

merce by the powers at war, eſpecially by the rapacity of Great-Britain.

We will bleſs the Lord that our land hath yielded her increaſe, and the people have enjoyed a remarkable ſhare of health through the year; while fatal illneſs has ſwept off great numbers of our fellow-citizens in other parts of the Union, which we ſincerely lament. But ſo many are the bleſſings conferred upon us by a kind Providence, that if we would attempt to ſpeak of them, they are more than can be numbered.

In fine.—Let love and friendſhip abound amidſt our different political opinions. We ſhould ſtudiouſly guard againſt miſrepreſenting one another; which is too often done by men of warm paſſions. It ought not to be ſaid, That the friends of the French revolution approve of all the circumſtances attending it. They love the cauſe of liberty, and wiſh its *univerſal triumph*, but lament every event that checks its progreſs and injures its reputation.

On the other hand, let not the warm friends of the French nation, accuſe their fellow-citizens of being enemies to liberty in general, who, in the warmth of their zeal for humane and moderate meaſures, have ſaid ſome very ſevere and improper things againſt that people. If the citizens, thus oppoſed to each other, were to think coolly upon the ſubject, I flatter myſelf, they would unite in approving the principles of the French revolution, and in condemning every abuſe of them.

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Our beloved Preſident does not heſitate to call the French republic, "The great and good friend and ally of the United States." "It was ſome time (ſays he) before a character could be obtained, worthy of the high office of expreſſing *the attachment of the United States to the happineſs of our allies, and drawing cloſer the bands of our friendſhip.*—I beſeech you therefore, to give full credence to whatever he ſhall ſay to you on the part of the United States, and moſt of all, when he ſhall aſſure you, THAT YOUR PROSPERITY IS AN OBJECT OF OUR AFFECTION.*

I am confident, my brethren, you heartily approve of theſe expreſſions of attachment to that nation, who fought by your ſide, and aſſiſted you in ſecuring your freedom and independence; and who are at this moment engaged in a moſt important conteſt, in the iſſue of which all mankind are intereſted. May Almighty God make them glad according to the days wherein he hath afflicted them, and the years wherein they have ſeen evil; and cauſe theſe great events among the nations, to terminate in the univerſal eſtabliſhment of the rights of man, and the peaceful kingdom of Jeſus Chriſt. And let all the people ſay, AMEN.

* The Preſident's letter of credit for Mr. MUNROE, &c.

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